

THE MUSLIM CREED EXPOUNDED

Compiled by
Darussalam Research Division



DARUSSALAM
A MULTILINGUAL INTL. PUBLISHING HOUSE
Riyadh, Houston, New York, Lahore

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Second Edition: November 2001



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In the Name of Allâh,
the Most Gracious, the Most Merciful.

Publisher's Note

In the Name of Allâh,
the Most Gracious, the Most Merciful.
This series of seven books entitled:
"Lessons for New Muslims," includes
the titles: The Muslim Creed
Expounded; Prayer and Purification;
Zakâh and Fasting; Easy '*Umrah* and
Hajj; Basic Muslim Morals and
Manners; Some selected supplications
from the Qur'ân; and the Noble
Qur'ân (part 30). The material for
these books was compiled and edited
by Sidheeque M. A. Veliankode, Aqeel
Walker, Abu Hamza Al-Arabi, and Abu
Khaliyl. Our main objective was only
to include information for someone
who has recently accepted Islam as

their new way of life. This series is accompanied by a cassette with complete instructions about ritual purity and prayer (*Ṣalâh*), featuring Dr. Ahmad Saifuddeen, associate professor at Imam Muhammad bin Saud Islamic University of Riyadh. We would like to thank all those involved in the preparation of this series.

General Director
Abdul Malik Mujahid
Darussalam

Introduction

All praise is due to Allâh ﷻ, and may He grant His Messenger Muhammad peace and blessings. The present booklet delineates the Muslim creed, or '*Aqeedah*, for new Muslims. It is indispensable for all those who want to have a clear idea about the basic beliefs in Islam, as drawn from the Qur'ân, the Prophet's sayings, and the interpretations of the first generation of Muslims.

The need for a good understanding of such a creed is obvious. The Muslim creed constitutes the very basis of Islam. Whatever is based upon other than this fundamental belief is bound to be rejected. That is why the Prophet

ﷺ attached more importance to this creed and strove hard to instill it in the hearts of his Companions.

It is upon this creed that man's eternal bliss or misery depends. The most important aspect of this creed is *Tawhīd*, or monotheism, for which Allāh ﷻ created all humanity and sent the Messengers to proclaim it. *Shirk* is the opposite of *Tawhīd*. It is the unpardonable sin in Islam, and whoever commits it, will be forbidden to enter Paradise unless he repents:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: ١١٦]

"Verily, Allāh forgives not setting up partners with Him, but He

forgives whom He wills, sins other than that." (4:116)

﴿إِنَّهُ، مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ [المائدة: ٧٢]

"Verily, whosoever sets up partners with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the polytheists there are no helpers." (5:72)

The final Messenger of Allāh, Prophet Muḥammad ﷺ remained in Makkah for thirteen years, calling people to this creed and inviting them to worship Allāh Alone, without any partners. The deteriorating condition

of present-day Muslims will not improve until they return to their religion and understand their creed.

Sometimes the Muslim creed is referred to by such names as *Tawhīd*, *As-Sunnah*, *Imān*, and *Uṣul-ud-Deen*.

The Muslim creed has some unique features which point to its importance and the necessity to adhere to it. First of all, it is the only way to unify the Muslim ranks and remove their differences. It also links the Muslim directly to Allāh ﷻ and His Messenger ﷺ, so that he will act only in accordance with their directions. It is also simple and easy to understand. Last but not the least, it is the best way to get closer to Allāh ﷻ and gain His Pleasure.

The Definition of Faith

Faith, or *Imān*, can be realized through three things: firm belief in the heart, declaration with the tongue and action with the limbs. Faith will not achieve its perfect position without righteous deeds:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا﴾ [الكهف: ١٠٧]

“Verily, those who believe and do righteous deeds, shall have the Gardens of Paradise for their entertainment.” (18:107)

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا

بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿[العصر: ١٠-٣]

"By the time. Verily, man is in loss, except those who have Faith, do righteous deeds, and recommend one another to follow the truth, and recommend one another to patience and constancy." (103:1-3)

Faith has a number of levels and branches. It definitely increases with good deeds and decreases as a result of evil deeds:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَحِلَّتْ
فُلُوبُهُمْ وَإِذَا بُلِغَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا﴾

[الأنفال: ٢]

"The believers are only those who, when Allāh is mentioned,

feel a fear in their hearts, and when His Verses are recited unto them, their Faith increases." (8:2)

Sin never takes one out of the fold of Faith unless one clearly rejects Faith. A person can simultaneously have a combination of belief and disbelief, piety and wickedness:

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

[يوسف: ١٠٦]

"And most of them believe not in Allāh except that they attribute partners unto Him." (12:106)

﴿هُمُ لِلْكَافِرِينَ يَوْمِئِذٍ أَقْرَبُ مِنْهُمْ إِلَى الْيَمِينِ﴾

[آل عمران: ١٦٧]

"They were that day nearer to

disbelief than to Faith." (3:167)

Major sins do not take one out of the fold of Faith either. The person who commits them is considered to have a weak Faith. He is considered a believer in this life because of his Faith, but rebellious, because of the major sins he has committed. On the Day of Judgement he is left to Allâh's Will, whether to forgive him or to punish him. Therefore, it is not appropriate to call a Muslim a disbeliever for any sin he commits.

The Principle of *Al-Walâ'* and *Al-Barâ'*

The principle of *Al-Walâ'* and *Al-Barâ'* is a very important principle. This means love and loyalty for the believers, and hate and disloyalty for the disbelievers, respectively. Allâh says:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

[التوبة: ٧١]

"The believers, men and women, are *Awliyâ* (helpers, supporters, friends and protectors) of one another. They enjoin good and forbid evil." (9:71)

is not fed.' Say: 'Verily, I am commanded to be the first of those who submit themselves to Allâh [as Muslims]. And be you not of the company of those who join gods with Allâh.'" (6:14)

6. This principle is the link upon which the Muslim society is established. The Prophet ﷺ said:

"None of you will be [considered] a [true] believer unless he loves for his [Muslim] brother what he loves for himself," (Al-Bukhâri)

The Pillars of Faith

The Muslim Creed is based upon the following six pillars: belief in Allâh ﷻ, His Angels, His Books, His Messengers ﷺ, the Last Day, and the Divine Decree, the good of it and the bad of it. Evidence for this comes from a famous and authentic saying in which the Prophet ﷺ said, after having been asked by Angel Jibreel (Gabriel) to define faith in Islam: "To believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and the Divine Decree, the good of it and the bad of it."

Islam requires that one wholly submits himself to Allah's all-encompassing Will, realizing that he will only

succeed in this life and the Hereafter through practicing the code of life which Allāh ﷻ Himself has prescribed. The religion of Islam is embodied in the Qur'ān and the genuine teachings of Muḥammad ﷺ and is best explained by his Companions. We shall look at these pillars in detail.

❁ Belief in Allāh ﷻ

Belief in Allāh ﷻ is the first of these articles of Faith. Allāh ﷻ is the only True God. He is One and has no partners at all. He is the Lord, the Creator, the Sovereign, and the Manager of all affairs. He is Ever-Eternal and Perfect. He did not give birth, nor was He born. He is the Living and the Everlasting, and neither slumber nor sleep seizes

Him. To Him belongs all that is in the heavens and the earth. He knows the seen and the unseen. His Knowledge encompasses everything. He is completely knowledgeable about a thing even before He creates it, knowing the how of the thing and all of its conditions and stipulations, including its duration of existence. He has complete control over everything and nothing happens except by His Permission.

He is the First, the Last, the Highest, the Nearest, and the Knower of all things. He is Ever-Living, without end. He is the Wise, the Well-Acquainted. With Him are the keys to all knowledge beyond human reach. He is the All-Hearing and the